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THE CHURCH

OF

ST. BARTHOLOMEW THE GREAT,

WEST SMITHFIELD:

ITS FOUNDATION, PRESENT CONDITION,

AND

FUNERAL MONUMENTS.

BY

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By the Author:

THE BOOK OF THE FOUNDATION OF ST. BARTHOLOMEW'S CHURCH IN LONDON, edited from the original manuscript 1886

THE ORDINANCE OF RICHARD DE ELY, BISHOP OF LONDON, AS TO ST. BARTHOLOMEW'S PRIORY IN WEST SMITHFIELD, witnessed by Henry FitzAilwin, first Mayor of London, in the year 1198: edited from the original document, and printed on the occasion of the visit of the Right Hon. the Lord Mayor to the Church 1886

THE CHARTER OF KING HENRY I TO ST. BARTHOLOMEW'S PRIORY, addressed to the Archbishop of Canterbury and to Gilbert the Universal Bishop of London in the year 1133: edited from the copy in the Record Office on the occasion of the Restoration of the South Transept to the use of the Church by the Right Rev. the Lord Bishop of London 1891

PREFACE.

THE whole of the first and of the second edition of this guide having been sold for the benefit of the Restoration Fund of the Church, a third has been prepared for the same object. This account of the Church of St. Bartholomew the Great was originally written in Rahere's earlier foundation (St. Bartholomew's Hospital), and was first published on the occasion of the visit of Her Royal Highness the Duchess of Albany to the church, on July 5, 1888. The short historical account of the church and of its founder is drawn from original authorities.

NORMAN MOORE.

94, GLOUCESTER PLACE,
PORTMAN SQUARE.

THE CHURCH OF ST. BARTHOLOMEW THE GREAT.

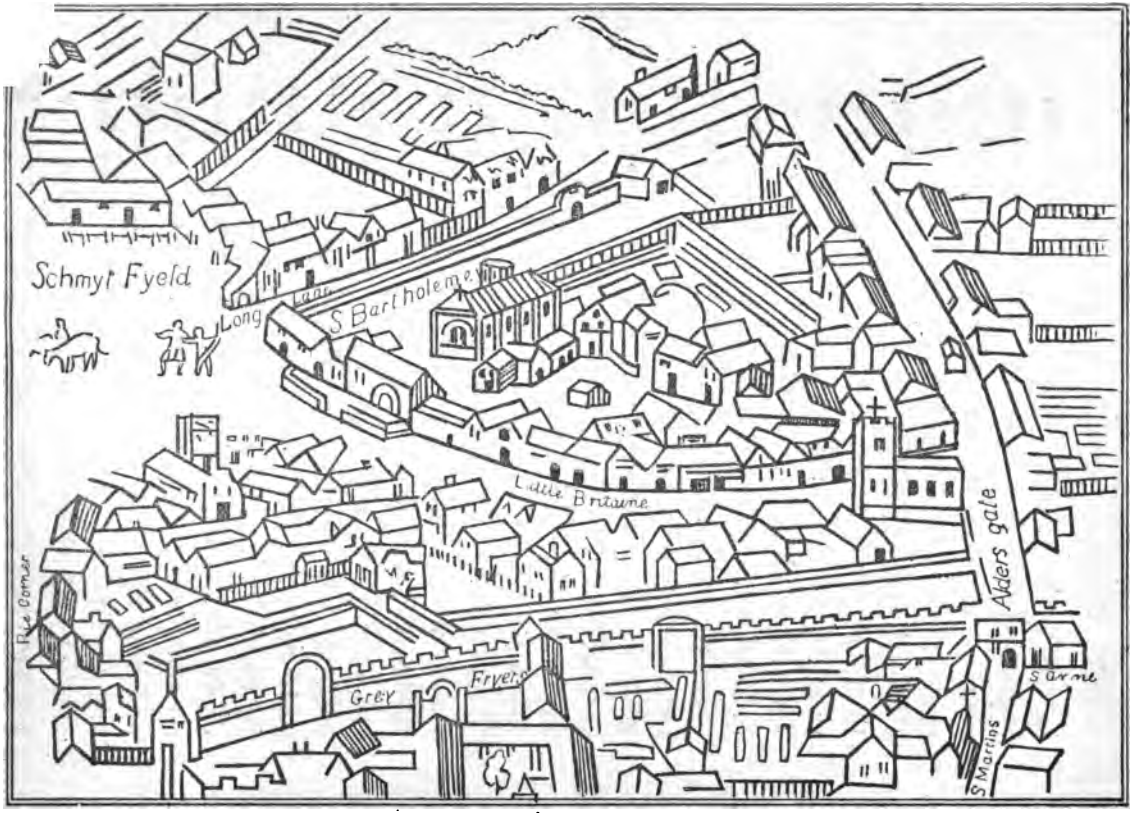
THE Parish of St. Bartholomew the Great lies on the east side of Smithfield, and covers the ground once occupied by the Priory of St. Bartholomew in Smithfield and its precinct. That it was once a monastic enclosure is suggested by the fact that no great thoroughfare runs through it, and that the outer ends of several of its passages are still closed by gates. Where it is not conterminous with the Parish of St. Botolph, Aldersgate, it is bounded by part of Smithfield, in the parish of St. Sepulchre, and by two ancient streets—Long Lane, which retains its original name, and Duck Lane, or Duke Street, now merged in the no less ancient Little Britain. It is without the City wall, which crossed the site of the new post-office building, but is within the liberties of the City, and in the Ward of Farringdon Without.

For more than half a century after the Norman conquest there were no buildings on this ground. Smithfield was a much larger open space than it is at present, and what is now the Parish of St. Bartholomew the Great was the eastern part of it.

The first building erected upon the area of the parish was the church, which remains to this day, and which was gradually surrounded by Cloister, Infirmary, Chapter House, Refectory, Great Close, and Little Close, and all the other appurtenances of a monastic community. For four hundred years a Priory of Canons Regular of St. Austin occupied the parish. This Order came into England early in the reign of King Henry I., and before his death nearly fifty monastic houses had been founded for them. The round arches and curious arcade of red brick of their most ancient Priory are still to be seen at Colchester, where, till its partial destruction in the siege of 1648, it was the chief church of the town. It was founded a few years before St. Bartholomew's, and was the premier priory of the Order in England. From this beginning the Augustinian canons extended during the last twenty years of King Henry I.'s reign, as far north as Bolton and Nostell

in Yorkshire, and Bamborough in Northumberland, to Oseney near Oxford, to Barnwell near Cambridge, to Plympton, where they came to have the richest religious house in Devonshire, and to other places throughout England, so that before the dissolution there were more than one hundred and seventy Priories of the Canons Regular of St. Austin in England. The Canons wore a black cassock, over it a white rochet, and over all a black cloak and hood; and their life was guided by what was commonly known as the rule of St. Augustine. Their patron was, of course, the Latin father, Bishop of Hippo, and not St. Augustine of England.

After the dissolution of the monasteries, the Priory was sold by King Henry VIII. to Sir Richard Rich, Chancellor of the Court of Augmentation, whose coat of arms, Gules, a chevron between three crosses bottony or, is to be seen to this day on the front of a house in Cloth Fair. It was a condition that the choir of the monastic church should be preserved for the use of the parish. The gardens and orchards were gradually built upon, and the buildings of the Canons pulled down for the sake of their materials, or to make way for new houses. Some of these were those of



PLAN OF THE PARISH IN THE SIXTEENTH CENTURY

great people, such as Sir Walter Mildmay, Chancellor of the Exchequer to Queen Elizabeth. A plan of the parish taken from a map of the reign of Queen Elizabeth shows that on the Long Lane side there was then a a considerable open space. In time fashion moved westward, and the dwellings of the rich were partitioned among the poor.

The working people who now form the great part of the inhabitants of the parish, the grandees and rich citizens who dwelt here from the dissolution of the monasteries to the Restoration, and the Augustinian Canons who were the occupiers from the reign of Henry I. to that of Henry VIII., all worshipped in the noble church which has been fortunately preserved from its first erection in the reign of King Henry I. to our own day.

Its founder, who lies buried in it, watched its walls rise from their foundations, and did not die till a great part of what now remains was built.

The founder of this Priory was Rahere, a man whose kindness is felt to this day, and every day by the poor of London; for he was the founder also of the Hospital of St. Bartholomew, which relieves about 150,000 poor sick people every year. In these far wealthier

times, when it is not easy to obtain sufficient money to support the hospitals of London, surely it is true of Rahere that

> "Such a man
> Might be a copy to these younger times;
> Which, followed well, would demonstrate them now
> But goers backward."

His history is a wonderful example of the fruitfulness of a resolve to lead a new and useful life. He was an ecclesiastic, and filled the stall of Chamberlayne's Wood, in St. Paul's Cathedral. His stall was the sixth on the north side of the choir, and his portion of the whole psalter, repeated daily by the Chapter, began with the words, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most Highest." Every day he repeated the ninety-second and following Psalms to the end of the ninety-eighth. Among the courtiers of King Henry I. he was famous for his witty conversation, at the time when the character of the King's clerical associates was indicated by the fact that he promoted Roger, afterwards Bishop of Sarum and one of the benefactors of St. Bartholomew's Priory, because he had come across no man who could say Mass in less time. The loss of the heir to the throne in the White Ship wrought a great

change in the King. Devotion became the fashion, and his associates were some of them turned to serious things in more than outward form. It was at this time, about A.D. 1120, that Rahere went a pilgrimage to Rome. While there he visited the malarious spot, some three miles outside the walls, shown then, as now, as the site of the martyrdom of St. Paul; and did not forget to stop on the way at St. Pietro in Montorio, the site of St. Peter's crucifixion.

Modern visitors wisely take quinine before visiting the place, but Rahere journeyed thither several centuries before the discovery of quinine, and was attacked by the malarial fever. He suffered much, recovered slowly, repented of his former life, determined to lead a new one, and made a vow to found a hospital for the poor on the outskirts of London. During his convalescence he had an extraordinary vision; a winged beast, with eight feet, carried him up on high and seemed about to drop him into a pit of unfathomable depth. He called aloud, when a noble form appeared to him and said, "I am Bartholomew, the Apostle of Jesus Christ, that come to succour thee in thine anguish." The apostle, as he thought, ordered him to build a church in the suburbs of London, at Smithfield, and promised him

solemn blessing: "This spiritual house Almighty God shall inhabit and hallow it, and glorify it, and His eyes shall be opened, and His ears intending, on this house night and day, that the asker in it shall receive, the seeker shall find, and the ringer or knocker shall enter." The vision disappeared, and when Rahere woke he discussed with himself whether it was a mere dream or a message from heaven. He decided that the direction he had received must not be neglected, and having entered the Order of the Canons Regular of St. Austin, returned to London intent upon the fulfilment of his vows, to found a hospital, and to build a church. He sought the help of Richard de Belmeis, Bishop of London, who had been his friend before his conversion. The Bishop was a powerful statesman, who had long served the King as a governor on the borders of Wales, and he obtained for Rahere a grant of some of the waste land in Smithfield. Here he built his Priory, and the following is the account of that event, which was preserved therein till the library was dispersed :—

"The church was founded in the month of March, in the name of Our Lord Jesus Christ, in memory of St. Bartholomew the Apostle,

the year from the incarnation of the same Lord, Our Saviour, 1123. The Holy Father, Pope Calixtus II., then holding and ruling the Holy See of Rome; William, Archbishop of Canterbury, presiding in the Church of England, and Richard being Bishop of London, who consecrated that place." The year 1123 was, therefore, the beginning of the foundation, and in 1133 the King granted to the Priory a charter of privileges.

The following is a translation of this charter:

"In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost, I Henry, King of Englishmen, to William, Archbishop of Canterbury, and Gilbert, Bishop of London, and to all bishops, and abbots, and earls, to barons, justices, sheriffs, vicounts, and officials, and to all men, and to his faithful subjects, and to the citizens of London, greeting.

"Know ye, that I have granted, and have by this my charter confirmed, to the church of St. Bartholomew of London, and to Rahere the Prior, and the Canons Regular, in the same church serving God, and to the poor of the Hospital of the same church, that they be free from all earthly servitude and earthly power and subjection, except episcopal customs, to wit, only consecration of the church, baptism, a

ordination of clergy; and that as any church in all England is free, so this church be free, and all the lands to it appertaining, which it now has, or which Rahere the Prior, or the Canons, may be able reasonably to acquire, whether by purchase or by gift. And it shall have socc and sacc, and thol and theme, and infogheneteof; and all liberties and free customs and acquittances in all things which belong to the same church, in wood and in plain, in meadows and pastures, in waters and mills, in ways and paths, in pools and vineyards, and marshes and fisheries, in granges and copses, within and without, and in all places now and for ever.

"This church, moreover, with all things that appertain unto the same, know ye that I will to maintain and defend, and to be free as my crown, and have taken into my hand in defence against all men. Wherefore I grant to Rahere, and to the same church, in all its own jurisdiction and possession, the breach of peace and fight made in the house, and the invasion of house or court, and all forfeitures made in its own jurisdiction, and forestal and flemeneferm-deth, in the way and without, in the feast and without, in the city and without; also, that it may have discussions of causes and the rights

of causes concerning every plea, which may happen in their land, and all customs, whether in ecclesiastical things or secular, as fully and freely as I should have of my own domain and table. I release also and acquit Rahere the Prior, and the aforesaid church, and all belonging to the same, of shire and hundred of pleas, and plaints and murders, and scutage, and gelds and danegelds, and hydages, and sarts and assizes, and building and repairs of castles, or the rebuilding of camps or bridges, of enclosing parks, of drawing timber or other things, of ferdwit and hegwit, of wardpane and avepane, and bloodwite, and fictwite, and childwite, of hundredespane, and echincpane, and muthbryche, and meschennige, and schewigt, and fridsoke, and westgeiltheof, of wardwithe and utlage, and forevenge, and withfange; and they be quit in all my land of the tollage and passage, and pontage, and lastage, and stallage, and of all secular service in land and in water, and ports of the sea, so that they be loaded with no burdens of expeditions, or occasions or aids of sheriffs or reeves of the hundred, or of episcopal officials. I forbid also by my royal authority, that any man, whether my minister or any other in my whole land, be troublesome to Rahere the Prior, or

the aforesaid church concerning anything which belongs thereto; or introduce himself without the consent of the prior or brethren; and that no man, of the clergy or laity, presume to usurp dominion of that place.

"I confirm also all privileges and donations and charters, both which it has or is about to have, from kings, from popes, or other faithful persons whatsoever. And whatsoever shall be remembered and proved to have been justly granted and acquired by the same church, by writing or by the testimonies of good men, that no person presume, upon any pretence, claim, judgment, or power, to take or disperse the same.

"After the death, moreover, of Rahere the Prior, out of the same assembly let him who is worthy be chosen; but let no one be chosen from elsewhere owing to the influence of prelates or princes, unless in open decision no one can be found worthy of such office, and if it should happen that there is no one fit, let them have the power of choosing a prior from some other known and friendly place. But the possessions which have been there given, or purchased by any persons, whether separated from the church by the consent of the Chapter, or reduced to a small service, may be recalled

by our royal privilege and authority, and let that place be perpetually defended by the protection of kings. And let the Prior himself, serving the King alone, abundantly cherish, with spiritual and temporal food, the flock committed to him.

"I grant also my firm peace to all persons coming to and returning from the fair which is wont to be celebrated in that place at the feast of Saint Bartholomew; and I forbid any one of the royal officials to send to implead any one, or without the consent of the Canons on those three days, to wit, the eve of the feast, the feast itself, and the day following, to demand customary dues from them.

"And let all the people of the whole kingdom know, that I will maintain and defend this church, even as my crown; and if any one shall presume in any thing to contradict this our royal privilege, or shall offend the Prior, the Canons, the Clergy, or Laity of that place, he, and all and everything that belongs to him, shall come into the King's power.

"And all these things I have granted to the said church for ever, for the love of God and the welfare of myself and of my heirs, and for the souls of my ancestors. Therefore I adjure all my heirs and successors, in the name of

the Holy Trinity, that they maintain and defend this sacred place by royal authority, and that they grant and confirm the liberties by me granted to it.

"And the witnesses of this my grant are Henry, Bishop of Winchester; Roger, Bishop of Sarum; Bernard, Bishop of St. David's; Geoffry the Chancellor; Stephen, Earl of Mortaigne; William de Albini, the Breton; Alberic de Vere; Richard Basset; Milo de Gloucester; Pain Fitz-John; Robert de Curci; Hugh Bigot, and many other barons of my kingdom.

"And this charter I have made and ordered to be confirmed at Westminster, in the year of our Lord's incarnation 1133, and in the 33rd year of my reign."

The Archbishop to whom this charter was addressed was himself an Augustinian Canon, and had been Prior of Bishop Richard's foundation of Chich, or St. Osyth's, in Essex. It was he who crowned King Stephen.

The witnesses were among the greatest men of the time, and most of their names appear again and again in William of Malmesbury's account of the wars of King Stephen.

The Bishop of Winchester, Henry of Blois, was a younger brother of Stephen. He ordained

Becket, and founded the well known Hospital of St. Cross, near Winchester.

The Bishop of Sarum, Treasurer of Henry. I., was a violent partizan of Stephen, took an active part in the wars, and died besieged in his castle at Devizes. His tomb, with his effigy upon it, brought from Old Sarum, is now in the nave of Salisbury Cathedral. He gave St. Sepulchre's Church in London to Rahere.

Bernard was another Norman prelate, and he brought St. David's, formerly a sort of Welsh archbishopric, under subjection of Canterbury.

Geoffry the Chancellor was a trusted friend of the king. He long held the office; and Sir William Dugdale quotes this very document in proof of the existence of the Chancellorship in Henry's reign.

Stephen, the Earl of Mortaigne, was crowned king of England two years later.

William de Albini, the Breton, was the builder of the oldest part of the fine church still standing at Wymondham in Norfolk, and visible from the Great Eastern Railway on the north side of the line to Norwich. He was chief butler to King Henry I., and was made Earl of Arundel by the Empress Maud, whose partizan he was. He was a benefactor of St. Alban's Abbey.

Alberic de Vere was the king's chamberlain, and was famous in his day for knowledge of the law. An oration of his in defence of the arrest of Bishop Roger, and other acts of Stephen, delivered at Winchester in 1139, and preserved by Henry of Huntingdon, shows much subtle reasoning, and may perhaps be considered the earliest extant speech in England of a counsel learned in the law. He was certainly the most learned of the laymen, and has sometimes been spoken of as the first lawyer who founded a great family in England. Twenty Earls of Oxford were descended from him, of whom the last died in 1702. He himself was killed in a fight in the streets of London.

Milo de Gloucester, Earl of Hereford, and governor of the castle of Gloucester, was a supporter of the Empress Maud. He did some hard fighting against the Welsh when they were besieging Cardigan, and it is a curious coincidence that the next witness, Pain Fitz-John, lost his life in the same war.

Robert de Curci, who founded a convent of Benedictine nuns at Canyngton in Somerset, was sewer to the Empress Maud.

Hugh Bigot, King Henry's seneschal, gave most important assistance to Stephen by solemnly swearing that King Henry while

dying had in his presence released his vassals from the oath they had taken in favour of Matilda.

The Norman part of the present church was probably completed about the time of this charter. The interior has undergone but little change, but the exterior has been altered, for it then had a chief centre tower, and two turrets projecting from the east and west end of the roof.

Its external form is shown on the priory seal affixed to a deed of 1137.

The church is approached from Smithfield, through a pointed arch of the Early English period, with dog-tooth ornaments and four gracefully moulded orders. Its pilasters, except one, have disappeared, but their circular capitals remain. Their bases are covered by the ground and by adjacent buildings. This doorway probably led into the monastic enclosure.

The way through this Early English gate, after crossing a footpath, leads into the churchyard, on the south side of which may be seen the much-worn bases of some Early English pillars. These formed part of the nave, which

once covered the whole space of the present churchyard.

A new porch in the perpendicular style, with a figure of Rahere in a niche above the door, erected in 1893, leads into the church through the base of a brick tower built in 1628, and altered in the beginning of this century. It has battlements and a small bell turret on the top, and contains a peal of five bells bearing the following inscriptions:—

I.	Sancte Bartholomee.	Ora pro Nobis.
II.	Sancta Katerina.	Ora pro Nobis.
III.	Sancta Anna.	Ora pro Nobis.
IV.	Sancte Johannes Baptiste.	Ora pro Nobis.
V.	Sancte Petre.	Ora pro Nobis.

All bear a foundry stamp, which is assigned to Thomas Bullesdon, who died about 1510. They are among the oldest in London, and belong to the Augustinian Canons.

At the dissolution some more bells were sold to the parish of St. Sepulchre, where they have been recast and form part of a melodious peal, the chimes of which have been commemorated in a piece of music composed by Lady Paget, who lived for several years in hearing of them when her husband, Sir James Paget, was warden of St. Bartholomew's College.

Within the tower, on the ground level, are the remains of quadruple marble shafts, with foliated capitals and fragments of a stone vault of what appears to have been a porch opening into the aisle.

From this there is a beautiful vista down the south aisle and across the south transept; but the best view of the church is obtained by walking a little to the left under the organ loft, and passing through the opening in the wooden screen placed west of the stalls.

The west wall probably marks the termination of the monastic choir, which here, as at Norwich, extended west of the central tower and transepts.

A modern window without any tracery until the present restoration occupied a great part of the western wall. It has now been blocked up and two lancets placed on either side of it. Immediately adjoining it is one bay of the Norman triforium, decorated with a billet moulding which differs from all the others in the church. They consist of half billets applied to a flat surface, while it has complete billets with a plain round cord running through them. In this bay there is on each side of the church a doorway, which perhaps led from the

triforium on to the roodloft. Below and above this door are string-courses. The upper storey is occupied by one bay of a pointed clerestory of the Early English style, which was probably that of the nave. On the ground is a single Norman arch, through which on the north side a door used to lead up a flight of eleven steps into Cloth Fair. A house which stood on the right at the top of the steps was long inhabited by Mrs. Charlotte Hart, for many years pew opener in the church. She spent most of her time in the church, and was fond of it. Several pictures of it were decorations which contrasted strangely with the squalor and bareness of the room in which she lived. An endeavour was made to persuade her, in her last illness, to come into Rahere's hospital, but she would not. When she died it was found that she had saved about £2,900, and had bequeathed £600 of it to the Restoration Fund of the church, a testimony of the impression produced upon her mind by this solemn building. Her house and the steps were removed preparatory to the building of the present north transept.

Two of the Norman piers of the ancient transept are to be seen at the point of junction with the church.

The entrance beneath the organ leads at once into the ground space of the central tower, from which transepts originally projected north and south; fragments of these still remain, and there is a beautiful drawing by Nash showing the south transept nearly complete and as it existed at the beginning of this century.

Two new transepts in the Perpendicular Style have been built from the designs of Mr. Aston Webb.

The new south transept was opened by the Bishop of London on March 14th, 1891.

The new north transept, which is somewhat shorter than its predecessor, was opened on June 5th, 1893, in the presence of the Prince of Wales, with the Princess, the Duke of York, and the two Princesses, the Archbishop of Canterbury, and the Bishop of London. The Archbishop preached on the text "Shew Thy servants Thy work and their children Thy glory."

Between the tower and the north transept is a curious arched stone screen, against the north side of which is placed a tomb of some person of importance. It was found to contain a skeleton.

The church is best seen by going down the

middle as far as the altar steps, then turning to the north at Rahere's tomb and walking round the ambulatory and aisle.

East of the organ screen, the church consists of the arches of the central tower, succeeded by five bays, and terminated by an apse of five arches, with an aisle extending all round from the north transept to the west door. These parts are perfect. In addition, more or less ruinous fragments remain of the Lady Chapel east of the ambulatory, of both transepts, of chapels in the north and south aisle and adjoining, but outside the church; and of one side of the cloister. The internal length of the church is a little more than 130 feet, its breadth 57 feet.

The arches and piers and the whole triforium are of the best period of the Norman style. The piers are circular, with short, solid, cushioned capitals. The arches of the triforium have zigzag and billet mouldings, and each includes four small arches on long pillars with a broad tympanum above them. The height of the tower arches demonstrates that the original clerestory was of the present elevation, while the absence of vaulting shafts on the walls shows that the roof was a wooden one, probably with a painted wooden ceiling, such

as that of the nave of Peterborough Cathedral. The eastern and western tower arches, which are wider than the pointed north and south arches, are round and of noble proportions. The eastern has its original corbel table, with four pointed corbels, which contrast in their decisive outline and obvious structural propriety with the narrow feeble mouldings into which the corbels of the western arch have been cut by some architect of the fifteenth century. The north and south arches are narrower and pointed, and rest upon long slender shafts, but all four have the same zigzag moulding above them, and must have been built at the same date. The inner walls of the tower above the arches terminate in a beautiful straight cornice with another zigzag moulding, and below this, in each angle, are two richly adorned arcade arches, and beside them lozenge-shaped panels filled with elaborate foliage carving in low relief.

The Norman pilasters and mouldings remain on the south side, but on the north, as in the western arch, the capitals have been cut so as to suit the taste of the period when the Perpendicular style was prevalent.

The tower is probably a few years later than the part of the church east of it.

A manuscript which belonged to the library of the Priory, and the original of which was composed by one of the Augustinian Canons in the reign of Henry II, relates that in the priorate of Rahere's successor, Thomas of St. Osyth, who presided from A.D. 1143 to A.D. 1174, the number of Canons was increased from thirteen to thirty-five, with corresponding increase of buildings.

The eastern bays of the choir had been built under the eyes of Rahere, and in all probability Prior Thomas carried on the work and saw the tower finished before he died. This Thomas, who had been a Canon of St. Osyth's in Essex, an Augustinian foundation of Rahere's friend Bishop Richard, is thus described by one of his own Society:—"This Thomas as we have provyd in comyn, was a man of jocunde companye, and felowly jocundite, of grete eloquence, and of grete cunnynge, instruct in philosophy, and in dyvyne bokys exercisid and he hadde yt in prompte, what sumever he wolde uttir, to speke yt metyrly, and he hadde in use every solempne day, whan the case requyrid, to dispense the worde of God, and flowynge to hym the prees of peple, he yave and so addid to hym glorie utward, that ynward hadde yeve hym this grace. He was prelate to us mekly almost xxx

yere, and in age an hundrid wyntir almost, with hole wyttis, with all crystyn solempnyte, tochynge Crystes grace he decessid and was put to his fadres, the yere of Oure Lorde. M.C. lxxiiij."

The shouldered arches of the passage which once went round the clerestory are probably somewhat later in date, and suggest that the building of the tower was succeeded by the completion of the clerestory. The present tracery of the clerestory windows east of the tower is modern. The one bay of the clerestory remaining west of the tower preserves what was probably the first tracery of the windows, two lights surmounted by an unadorned circle, an example of the tracery which later developed into the rich designs of the Decorated period.

The flat oak ceiling of the tower was put up in 1886, after the designs of Mr. Aston Webb, and has greatly improved the appearance of this part of the church.

The central tower itself was pulled down in 1628, when the present brick tower at the end of the south aisle was built.

Early in the fifteenth century, the then Prior wished to convert the Norman architecture into the style of his day, and to give St. Bar-

tholomew's the light mouldings, the great traceried spaces filled with stained glass, and the splendid roofing of the Perpendicular architecture. The corbels of the western tower arch are the smallest of his changes. His greatest was the building of an eastern wall cutting off the apse from the church, thus making its east end square, instead of round. This wall was to be pierced by two large east windows. Fragments of the tracery of these windows were found during the rebuilding of the apse, and are preserved in the Lady Chapel. The wall was built of the materials of the Norman apse, the whole upper part of which was pulled down. Many pieces of the Norman work still retaining some of its original colouring were discovered during the works, and are preserved in the building. In 1865, part of this wall was removed, and an iron beam placed across the church to support the remainder, and the ground part of the apse completed.

The complete and beautiful modern apse, reproducing the precise size and the general architectural features of the apse destroyed when the square end was begun, is the work of Mr. Aston Webb. All who can remember the church in its old disfigured state feel that

he has carried out a work of great difficulty with admirable skill; and has added to the beauty of the existing ancient architecture by so harmonious an eastern termination. It reproduces the features of the old work faithfully, while the later clerestory and the slender vaulting shafts carried through it show that no attempt has been made to make the modern work seem ancient. It is work of our own day harmonising with that of the twelfth century builders. Prior Rahere and Prior Thomas would have admired the curious and beautiful stilted arches, reproducing so exactly their own design, as shown by the original last bay on each side. The central arch in the triforium is entirely composed of original Norman work of the apse.

Mr. Webb, in the broad arch which spans the chord of the apse, has preserved a long, slender shaft on each side, and with it the memory of the earnest desire of the Canons of the fifteenth century to make their church as splendid as any in London.

The square end was held by Sir Richard Rich to be the eastern termination of the church, and after the restoration of the base of the apse, in 1865, a fringe factory projected into the church at this point. The

projecting part of the factory was purchased by the Rev. F. P. Phillips, the patron of the living, and the apse was rebuilt, at his charge, in memory of the Rev. John Abbis, his uncle, for sixty-four years rector of the parish.

The oak stalls which stand under the tower were a further gift of the patron.

On the north wall, below the corbel table of the tower arch, is the monument of Sir Robert Chamberlayne. The knight is kneeling on a cushion, under a curtained canopy, which is supported by angels, and surmounted by a panel containing his arms, above which is an interrupted pediment with his crest in the centre. He is in the partial armour of his time, and his costume, as well as his figure and his bearded face, are admirably executed. The sculptor has turned the figure a little obliquely, so that the knight, looking towards the interior of the recess, seems regardless of the outer world, and praying in the spirit of the injunction, "But thou when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy father which is in secret."

The inscription is difficult to read. It tells how Sir Robert Chamberlayne was son of the

ancient family of Sherburn Castle, in Oxfordshire, derived from the earls of Tankerville in Normandy, and that he was knighted by King James I. He had travelled much, and at last made a journey to the Holy Land, and the Sepulchre of the Lord, but perished between Tripoli and Cyprus, at the age of thirty-five years, A.D. 1615. It was the Tripoli in Syria, so that his bones lie near those of the brave men lately lost in the "Victoria." A friend, who does not tell his name, put up this monument to his memory :—

Roberto Roberti filio Chamberlanio Jacobi Magni Britanniæ Fran-
ciæ Hibernæ pij fœlicis semper Augusti inauguratione nobilissimi de Balneo Ordinis Militi Castelli de Sherburn in agro Oxoniense Domino ab antiquissimis Tankervillæ in Normandia Comitibus longa majorum serie demisso quanti cunque. Fortunæ capaci, animo Magno nato nec virtutibus minoribus, quas dum sibi suisque fovet exteras nationes complurimas lustravit morum caldus Linguarumque. Terram postremo sanctam et Sepulcrum Domini venerabundus adiit suumque (Heu fata) quale aut ubi incomperto reperiit littore si quidem solvens anno Virginis Partus MDCXV. Tripolim inter Cuprumque (quantum conjici fas est) Fatorum hominum incle-
mentia cœlebs a suis procul periit.
Tam dulcis olim Contubernij memor tantoque dolori et desiderio impar, amico amicus merenti mœrens posuit.
Vixit Annos circiter XXXV
Cœlo tegitur qui non habet urnam.

The parentage of Sir Robert Chamberlayne is not told by his friend. He was knighted at King James I.'s coronation, July 25th, 1603, and was probably a grandson of Sir Edward Chamberlayne, of Sherburn Castle, a gentleman of ancient descent, who served on land against the French under the Marquis of Dorset, in 1512, and commanded a ship in the fleet of Lord Edmund Howard in the battle of Brest, in 1513, and after these wars died peacefully at home. This monument is worthy of the descendant of so gallant a knight; and like many of its period is full of devotional feeling, and free from the worldly pomp or tasteless ornament which so often spoil the monuments of the last century.

The pillars of the first arch beyond Chamberlayne's cenotaph are attached. The billet moulding is continued from this arch along the wall at the level of the abacus of the capital. Between this moulding and the base course of the triforium is an oval tablet of white marble with scroll-work border, supported by cherubs and surmounted by a coat of arms. It commemorates an important benefactor of the parish, and deserves to be given in full.

In the
South aisle

lyes all
that was mortal of
Mr. Jno. Whiting
of ye Tower of London.
He was a man of excellent life
sincere to his Friends
To ye Indigent charitable
To all affable
He served with great reputation in ye office
of Her Majesty's Ordinanc, in ye reign of King Charles,
the 2nd King James, King William and Queen Mary
and in ye 1st year of her present Majesty Queen Anne
Disengaged himself from all public business
The better to prepare
For his blessed change
He left this world ye 20th day of Octo^{r}.
Anno Domini 1704 Ætatis 64
In full assurance of a joyful
Resurrection
He bequeathed for the Education of
20 Poor Children of this Parish
In which he was Borne 29^{p}. p^{r}.
ann. (after ye decease of his
Beloved Wife) for ever.
Also
Mary ye wife
of ye above said
Jno. Whiting, who
died Octo^{r}. ye 7th 1727
in ye 83rd year
of her age.

Some of the preparations for the army which fought under King William at the Boyne probably fell to Mr. Whiting's share. He died about nine weeks after the victory of Blenheim,

and perhaps felt before he resigned that he was unequal to the official labours of a new impending war.

Her Royal Highness the Duchess of Albany laid the foundation stone of the present building of the schools which he endowed, on July 5th, 1888, on the south side of the Lady Chapel.

On the south wall, opposite Sir Robert Chamberlayne's, is a curious monument of brown marble, coloured black. It was erected by their children to Percival Smalpace and his wife, in the year 1588. Their heads, in the style of Queen Elizabeth's reign, project from square compartments in the upper part.

During the reign of Queen Mary, the Priory buildings had for a short time been occupied by the Dominicans, and Percival Smalpace had perhaps heard the exhortation of monks, well read in St. Thomas Aquinas, from a seat just below the place whence he has for three hundred years seemed to stretch forward his head in impartial attention to every kind of sermon : to loyalty, as in the year of the Restoration of King Charles, and in that of Her present Majesty's happy Jubilee ; to treason sometimes, as on February 5th, 1645, when £1 12s. 4d. was collected for the Army of the Parliament ;

to charity of all kinds, often; to forcible exposition; to dulness and obscurity; to brevity; to prolixity; to words which had no effect; and to words which sent men away better than they came, and which may have continued to bear the plentiful harvest of good seed through several generations.

The inscription, after a quotation from the Latin Bible (Ecclesiasticus xiv. 12) and some other texts, states that Percival Smalpace, Esquire, died September 2, 1568, in the reign of Queen Elizabeth, and is buried hard by; and that Agnes his wife, daughter of John Tewbold, Esquire, died September 3, 1588. They had two children, Michael and Thomas, by whom this monument was erected. Two English lines are curiously mixed with the Latin.

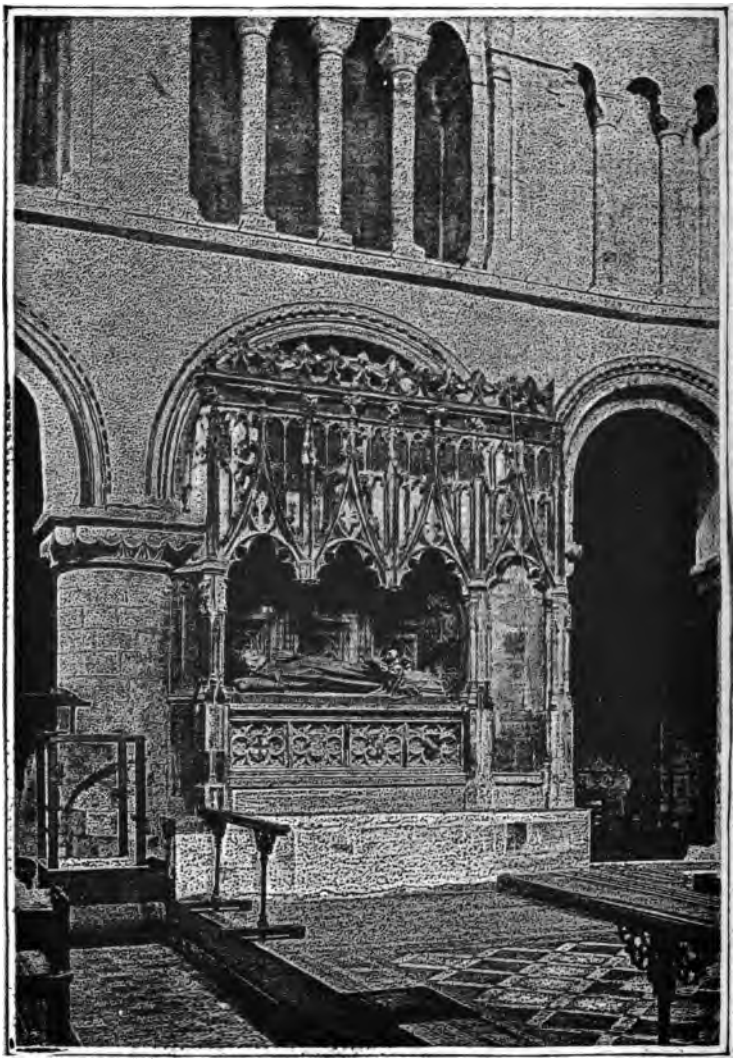
Vana salus omnis.

Memor esto quoniam mors non tardat et testamentum
inferorum quia demonstratum est tibi testamentum
enim hujus mundi morte morietur
} Ecclesiastici cap. xiv.

omnia suo proveniunt tempore atque transeunt
Ante mortem ne laudes hominum quemquam
quoniam in filiis suis agnoscitur vir
} Ecclesiastici cap. xi.

Percivallus Smalpace armiger obiit 2° die Februarii Anno Dni. 1568 R. Elizabetha regnante cujus quidem corpus juxta hunc tumulum humatum existit.

Agnes uxor ejus et filia Johannis Tebowld armigeri obiit tertio die Septembris A° Dom. 1588 Elizabetha Regnante cujus quidem corpus juxta hunc tumulum humatum existit.



TOMB OF RAHERE.

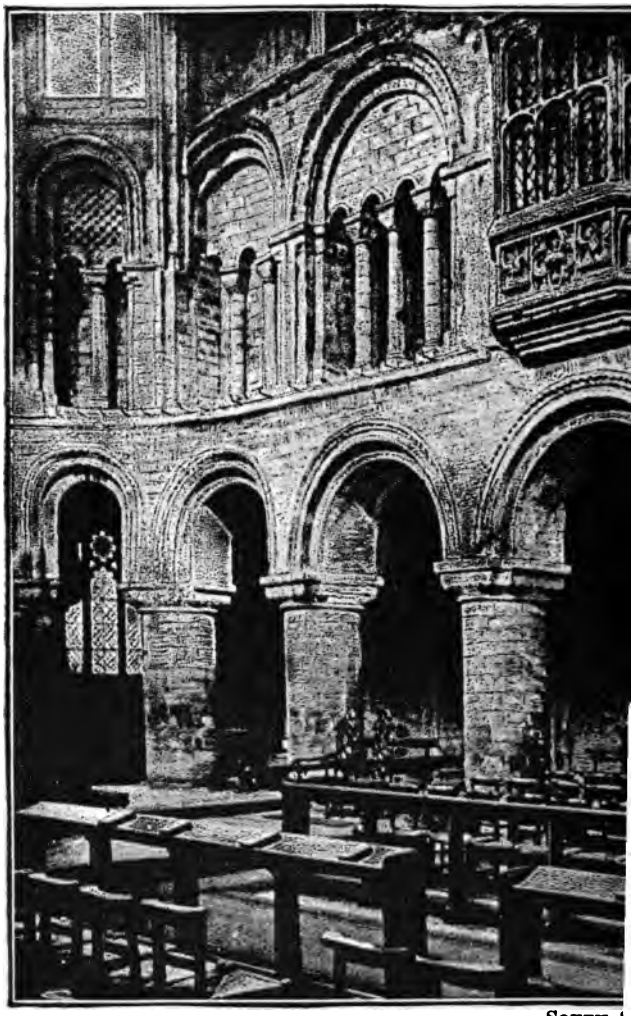
Liberi inter eos Michael et Thomas
Adhuc viventes qui in religiosa memoria
Optimorum parentum suorum hoc
Mŏnumentum posuerunt
Morienti cuncta quiescent
Beati qui moriuntur in Domino.
Behowlde youreselves by us, sutche once were we as you
And you in thyme shal be even duste as we are nowe.
Suum cuique decus: posterritas rependet:
Qui sapis capis etiam istud religione vita constat: nichil
Tibi ascribe Dĕo vero te totum prebe illi ex animo preces
Concipi laudes grates huic fini homo natus est et bene
Multo firmior fides qnam reponit penitentia.

In the next space is a marble tablet with escutcheon above it to the memory of John Kellond, Esquire, who died in the parish July 2, 1685, in the nineteenth year of his age.

He was son of John Kellond, of Painsford in Devonshire, and his wife Bridget.

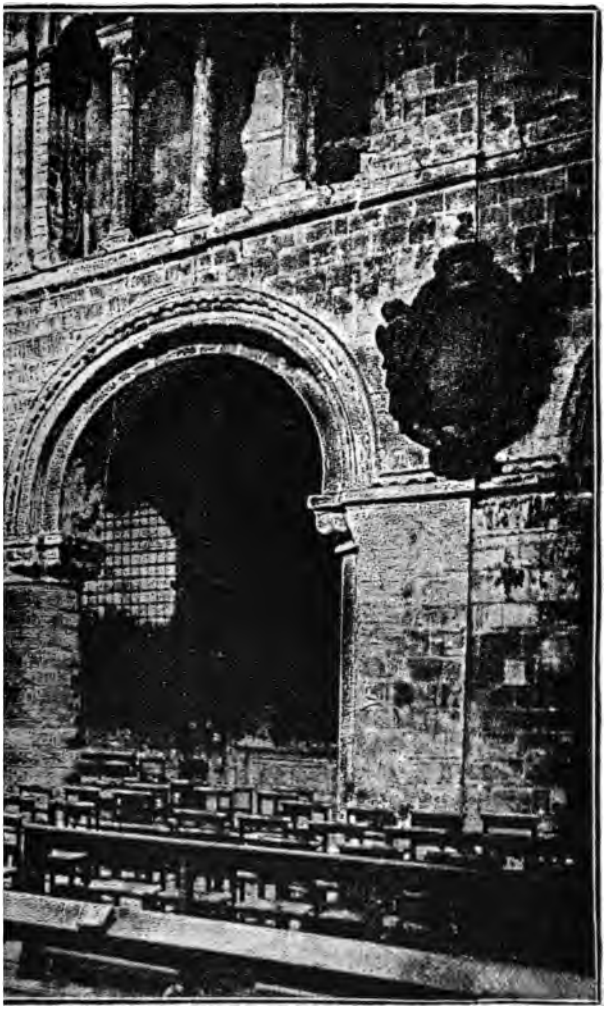
The phrases in which the simplicity and truthfulness of this youth are blended with the record of his paternal and maternal descent were perhaps the composition of the rector of the time.

M. S.
Hæc juxta marmora
siti sunt cineres
juvenis amabilis
Johnnis Kellond Armigeri
a lachrymis temperate parentes
Flebunt interitum quem tegunt
Marmor et cœlum
Nec Lampade vigitate perenni



SOUTH

(With Prior Bolto



OIR.
in Triforium.)

Custodiant urnam quas coluit virtutes
Candor et Innocentia
Filius Fuit olim dilectissimus
Solatium fuit jam desiderium
Johannis Kellond Armig: de Painsford
in comitatu Devoniæ et tristissimæ Matris
Bridgettæ, Johannis Fownes nuper de
Whilley Armig: in eodem agro sororis
Ex utraq familia illustri
Proles non Ignobilis
Jam juxta Reliquias Avunculi sui
Thomæ Fownes de hac Parochia quondam Ar:
Cui sanguine fuit Agnatus
Hic vicino etiam cinere quiescit
do
Obijt 2 die Julij
Salutis } Anno 1685
Ætatis suæ } 19°

On the north side, after two more bays with circular piers, having square bases, and cushioned capitals, two long steps cross the church, above which are the communion rails, and within them in the last bay before that which began the original apse is the tomb of the founder.

Upon it lies his effigy, and over it is a vaulted canopy with tabernacle work of the fifteenth century. There are some panels of the same date on the base, and the present inscription was perhaps re-cut when these were placed in position, but the effigy is probably of Rahere's

century. When, about twenty years ago, the tomb was opened, a sandal was found lying with the skeleton. The inscription has all the brevity of an early age:

Hic jacet Raherus primus canonicus et primus prior hujus ecclesiæ.

The effigy of the first Canon and first Prior represents him with shaven crown, in the habit of an Augustinian Canon. A crowned angel at his feet holds a shield which bears the arms of the Priory, gules two lions passant guardant with two crowns or in chief. This figure was probably an addition to the original design, and may have been inserted when the canopy was built. At each side of the Prior is a small kneeling figure of a monk reading from a book. The effigy has well-marked features and is certainly a portrait of Rahere, who built the church in which his bones still repose, and who was the originator of two great foundations, the Priory of St. Bartholomew, of which this church is the chief remaining part, and the Hospital of St. Bartholomew, which is flourishing and fulfils with tenfold force the purpose of its founder. The poor of London have for twenty-six generations owed help in sickness to Rahere. Hundreds of men in the profession of physic owe their knowledge to his founda

tion; and several of the discoveries of medical science may justly be considered part of the fruits of his good deed.

His generous heart would have liked to hear the passage at which the Latin Bibles of the little kneeling monks are open: "For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

Smithfield was the wilderness which Rahere had cultivated, and in this church he had often preached.

A report of his preaching, taken from those who had heard him, says: "And in this wise he delivered his sermon, that now he stirred his audience to gladness so that all the people applauded him, and then again he urged them to sadness and sorrow for their sins so that all the people were compelled to sighing and weeping." "His life," says the same biography, "accorded to his speech, and his deed approved well his sermon."

The biography from which these passages are taken was written in Latin in the Priory in the reign of King Henry II., and was translated into English in the reign of Richard II. A

manuscript copy of that date, which was once part of the library of the Priory, is now in the British Museum. The English version has been printed with an introduction and notes, and is sold, for the benefit of the Restoration Fund, in the vestry.*

The tabernacle work over the tomb and the panels beneath it belong to the Perpendicular period.

The figure of Rahere is certainly earlier, and whoever compares it with that of William Longespee, Earl of Salisbury, son of King Henry II., in Salisbury Cathedral, who died in 1226, will be convinced that Rahere's effigy is the work of an earlier period than that of Longespee. Rahere died September 20, 1143, and this effigy was probably placed upon his tomb by Thomas of St. Osyth, his successor, Prior of St. Bartholomew's till 1174.

In the bay of the triforium preceding Rahere's tomb, and on the opposite side of the church, is a projecting bay window of the Perpendicular style, with panels below the window, on the middle one of which is carved the rebus of

* "The book of the Foundation of St. Bartholomew's Church, in London; sometime belonging to the Priory of the same in West Smithfield." Edited from the original manuscript by Norman Moore, M.D.

Bolton, Prior from 1506 to 1532, a crossbow bolt passing through a wine tun.

He is mentioned by Ben Jonson,

"Prior Bolton with his bolt in tun,"

and his rebus is also to be seen in the spandrels of a doorway at the east end of the south aisle.

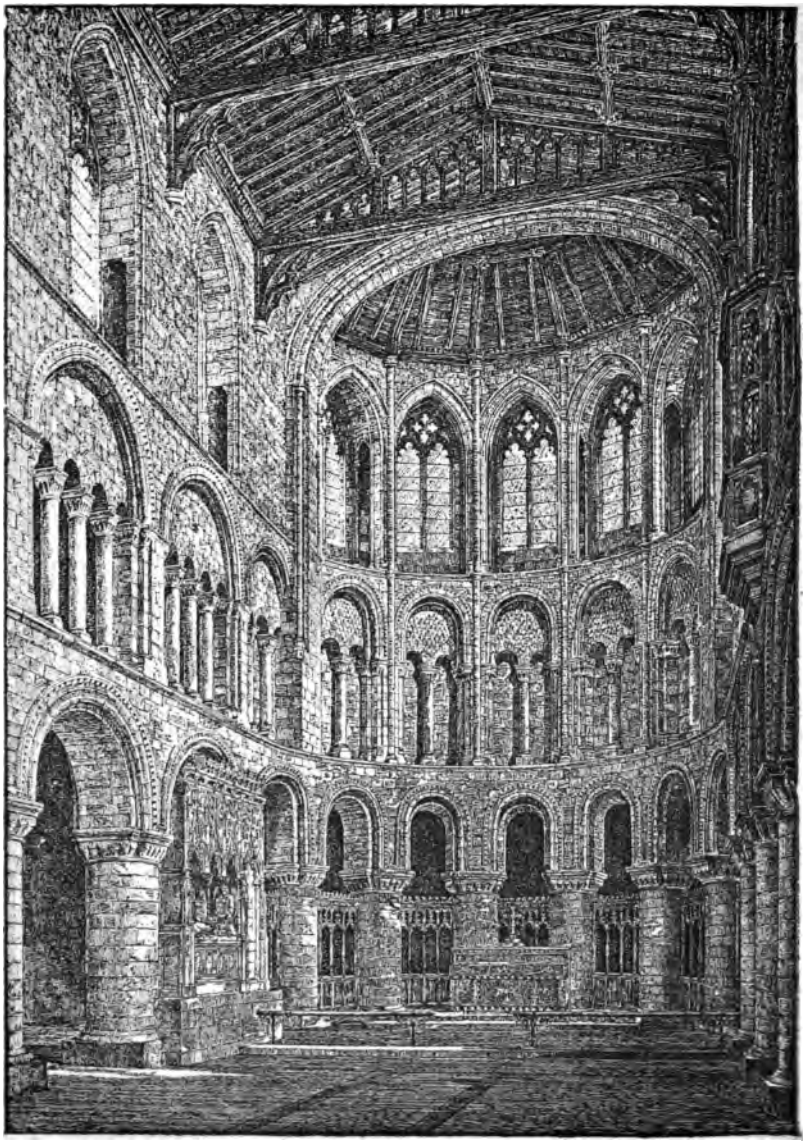
The window was probably built for the purpose of watching the founder's tomb, like the similar chamber opposite the shrine of St. Alban in St. Alban's Abbey.

The present wooden altar was the gift of Miss Overbury, sister-in-law of the late rector, the Rev. W. Panckridge, and the mosaic pavement on which it stands is one of the many gifts of the Rev. F. P. Phillips, the patron.

The north aisle contains three small side chapels, and beyond them is the sacristy, which occupies the site of an ancient chapel. In the middle chapel of the three are two marble tablets with carved borders.

One is in memory of the parents of John Whiting, founder of the parish schools. Its inscription is:

Near this place lyeth buried the bodies of
John Whiting and Margaret his
wife who lived lovingly together
in holy wedlock in this parish 40
yeares and upward and dyed in peace.
The said Margaret dyed on Easter



ST. BARTHOLOMEW, THE GREAT, WEST, SMITHFIELD, E.C.

day 1680 in the 61st yeare of her age and He
dyed the 16 day of July 1681 being 74 yeares
old haveing had issue 12 children John
Rebecca and Sarah onely surviving
Johannes in memoriam optimorum parentum
hoc monumentum posuit
She first deceased, Hee for a little Tryd
To live without her, likd it not and dyd.

The other tablet is in memory of a relative of the Sir Robert Chamberlayne whose tomb is under the eastern tower arch.

Here under lyeth buryed the Bodye
of Elizabeth Scudamore wife of
Phillip Scudamore of Bornham
in the Countie of Bucks Esquier, she
dyed the 9th of July 1593 and had to her
former husband Henry Goddenham
Esquier Auditor of the Mynt by
whom she had issue Alice married to
Robert Chamberline of Sherborne
in the County of Oxon Esquier
Dorothy married to Thomas Piggott
of Dodershall in the County of Buck
Esquier Elizabeth married to William
Paulett of Winchester Esquier and
after Richard Fines Knight Lord
Say and Seale, the said Phillipp
Scudamore was afterwardes Knighted
and Travellinge beyond the seaes
died at Antwerp in the yeare 1611 and
lyeth buryed there in St. Jacobbs Church.

The modern sacristy has no internal features of interest. Just beyond its door is a curious

tablet with a coloured device upon it, three pillars crowned by a wreath of roses, and the following epitaph, written in the style of poetry called metaphysical, and much admired in the days when people thought with Lord Chancellor Hyde that Mr. Cowley had made a flight beyond all men.

Sacred
To the memory of that worthy and lerned
Francis Anthony, Doctor in Physick.
There needs no verse to Beautify thy praise
Or keepe in memory thy spotless name
Religion virtue and thy skil did raise
A threefold pillar to thy lasting Fame
Though poisenous envye ever sought to blame
Or hyde the fruits of thy intention
Yet shall they all commend that high desygne
Of purest gold to make a medicine
That feel thy helpe by that thy rare invention.
He dyed the 26th of May 1623 of his age 74
His loving sonne John Anthony doctor in physick
Left this remembrance of his sorrow. He dyed
ye 28th April 1655 being aged 70 years and was
buried nere this place and left behind him 1 sone
and 3 daughters.

Francis Anthony, here praised, lived in Bartholomew Close, and the medicine made of "purest gold" was a nostrum called "Aurum Potabile." When he began practice he was a Master of Arts at Cambridge, but had no degree in Medicine. The President and Censors of the College of Physicians sent for him, where-

upon he "confessed that he had practised Physick in London for six months, and had cured twenty or more of divers diseases to whom he had given purging and vomiting Physick, to others a diaphoretic medicine prepared from gold and mercury as the cases required; but withall acknowledged he had no Licence to Practice. He was examined in the several parts of physick, and found very weak and ignorant; wherefore he was interdicted practice."

The empiric's son, Dr. John Anthony, was a regular practitioner of medicine, and wrote some theological books.

The next monument is a marble tablet with pillars, and with six books carved as a base, erected by his son Samuel, to the memory of Thomas Roycroft, the printer of the great bible, edited by Walton, and known as the London Polyglot. It gives the Hebrew, Latin, Greek, Chaldean, Arabic, Samaritan, Syriac, Persian and Ethiopic versions of the Scriptures with a Latin version of each, and its printing was begun at the press of Thomas Roycroft, in Bartholomew Close, at the end of September, 1653, went on with a regularity astonishing for so complex a work, and finally appeared after the restoration of the King, who was pleased

to commend the work and to give its printer the title of Typographus Regius linguis orientalibus. He also printed, in 1655, a very useful little volume of instructions for reading the nine Oriental languages of the Polyglot. In 1675, Thomas Roycroft was elected master of the Stationers' Company, and died two years later.

Hic juxta situs est
M. S.
Thomas Roycroft Armiger
Linguis orientalibus Typographus Regius
Placidissimis moribus et antiquâ Probitate ac Fide
Memorandus
Quorum gratiâ optimi civis famâ jure merito adeptus est
Militæ Civicæ vice tribunis
Nec minus apud exteros Notus
Ob Libros elegantissimis suis Typis Editos
Inter quos sanctissimum illud
Bibliorum Polyglottorum
Opus quam maximè eminet
Obiit die 10 Augusti anno reparatæ salutis MDCLXXVII
Postquam LVI ætatis suæ annum implevisset
Parenti Optime merito Samuel Roycroft
Filius unicus, hoc monumentum pie posuit.

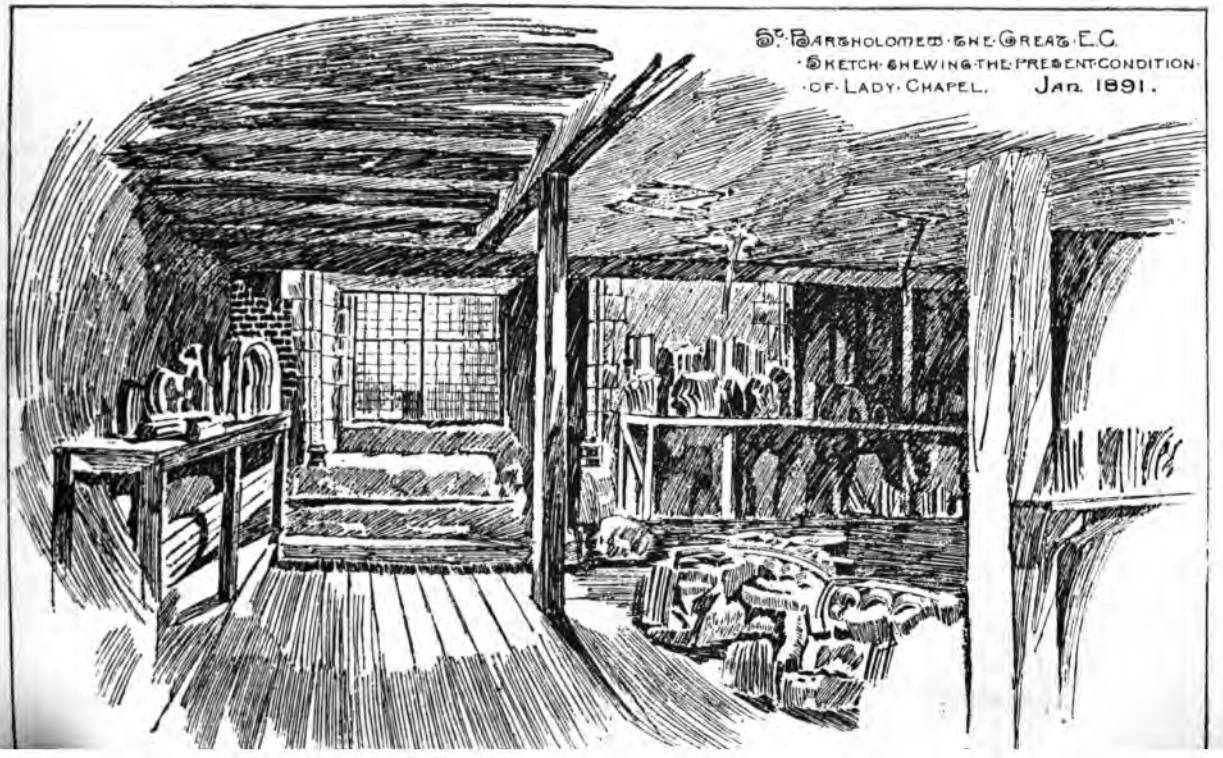
Samuel Roycroft, in 1712, left some lottery tickets, the produce of which was distributed every year in alms by the rector and churchwardens of this parish, till the recent Act of Parliament, introduced by Mr. James Bryce, applied this with many other parochial charities in the City to fresh objects.

Just beyond this tablet the plain round arched vaulting of the ambulatory ceases, and two loftier pointed arches, standing east and west, probably built early in the fifteenth century, mark the passage leading into the Lady Chapel. These arches were uncovered when the fringe factory was removed on the rebuilding of the apse in 1886.

The brick wall east of and between these arches is temporary, and has been built to protect the church from fire. A door in this wall at the top of a small flight of wooden steps leads into the Lady Chapel.

In the north wall of the Lady Chapel part of its windows remain, and on the south, outside, the original buttresses are standing. Part of the unaltered crypt wall, with deeply splayed unglazed lights, and a portion of its vault, a single span of twenty-two feet of chalk, with stone ribs, exist, and will be further exposed to view as the works progress.

To return to the church. At the end of the south aisle in the ambulatory is a modern window, and near it are a few tiles of the original flooring. Close to the window, on the north side, is a marble tablet with a Latin inscription, telling that it was put up by Maria, wife of Anthony Lowe, Esquire, a barrister of the


St. Bartholomew the Great E.C.
Sketch shewing the present condition
of Lady Chapel. Jan. 1891.

Inner Temple. He died April 29th, 1641, after forty-four years of married life, was buried in this church, and left an only son, Arthur, and three daughters, Frances, Beatrice, and Jane.

Hic jacet
Anthonius Lowe Armiger: de interiori templo juris consultus peritissimus; vir: Antiquæ fidei et probitatis. Unicum reliquit filium: Arthurum, et tres filias Franciscam, Beatricem, et Ianam: Placide in Domino obdormivit
Vicesimo nono die Aprilis: Anno Domini 1641
Maria uxor ejus (qua cum conjunctissime vixerat pene annos 44, quæque suos cineres cum ipsius misceri admodum exoptab) Mœrens, Dolensque posuit.

In the south wall of the aisle is a handsome doorway, which has Prior Bolton's rebus, the bolt in tun, carved in its spandrels, and was built by him. It leads into a schoolroom.

On the wall east of it is a tablet, which records the longest life of any in the church.

Near this place lies ye Body
of James Master of East Longdon in ye County
of Kent Esq. he married Joyce only daughter of
Christopher Tornor of Milton-Ernest in y
County of Bedford, one of ye Barons of ye Court of Exchequer
in ye reign of King Charles ye 2 by whom
he had 4 Sons & 10 Daughters. He departed this Life
Aug. 9th 1702 Aged 75.

He was ye Son of Richard Master of East
Langdon Esq. by Ann his Wife Daughter of

S^r James Oxenden of Dean in y^e Parish of Wingham
in y^e County of Kent, by whom the said Rich^d Master
had twelve Sons and eight Daughters. She died Jan. 30^th
1705
Aged 99 years and six months and lies interred in this
place.

He y^e said Richard Master,
Was the Son of Sir Edward Master
of the same place K^t Governor of Dover Castle,
by Audery one of y^e Daughters and Coheirs of
Rob^t Streynsham of Ospring in y^e said County Esq.
Streynsham Master
the only surviving son of James Master Esq.
married Elizabeth only Daughter and Heir of
Richard Oxenden of Brook
in y^e Parish of Wingham in y^e County of Kent Esq.
and departed this Life June 22 1724 Aged 42 years
being married 4 Months, and lies there interred
Leaving no issue.

The said Streynsham Master
Commanded several ships in y^e Royal Navy
and did in y^e Year 1718
particularly distinguish himself
in y^e Engagement against y^e Spaniards
on y^e Coast of Sicily; by forcing
the Spanish Admiral in Chief
to surrender to him.

This aged Mrs. Master had indeed seen changes, and heard of great events in her time, in politics and in letters. The whole quarrel of King and Parliament was fought out after she was married. She remembered well the wintry day when the blood of the royal martyr was shed at Whitehall, and that fortunate

summer day when his son was happily restored, and the terrible Plague and the great Fire, the Revolution which established our present constitution, and the death of Queen Mary and of King William, and the accession of Queen Anne, and perhaps used to say to her grandchildren, "When I was a little girl good Queen Anne was on the throne, and now I have lived to see Queen Anne again in my old age." Shakespeare was a living author when Mrs. Master was a child, and she saw the rise of Milton, and of Dryden, and survived both. Her brother was one of the first Governors of Bombay, and is buried there.

On the west side of Prior Bolton's door is a more modern tablet :—

On the south side of the altar
are deposited the remains of
Williams Phillips Taylor,
of Worcester College, Oxford,
and Bath, Somerset, Esquire,
Who died Sep^{t} 10th 1829 Aged 22 years
He was the only son of George Taylor, Esquire
Lieut.-Colonel in His Majesty's service
and Companion of
the most honourable order of the Bath,
And grandson of the late William Phillips, Esquire
Patron of this Church.
This monument was erected
by an affectionate mother to her only son.

A door in the aisle, a little further west, is

the entrance to what was once a side chapel, but is now used as a furnace room. Above it is a small tablet commemorating the Reverend Owen Perrott Edwards, rector for more than forty years, who died April 20th, 1814.

On the east side of this door is a half-length figure under a canopy supported by pillars and adorned with a coat of arms. The figure holds a book in one hand, and in the other an hour-glass, emblematic of the swift course of time.

The inscription, carved in the month following the execution of Strafford, when party strife was fast ripening into civil war, seems to have been written by an opponent of the King, for "Malignant," says Dr. Johnson, "was a word used of the defenders of the Church and Monarchy, by the rebel sectaries in the civil wars."

Here lyeth ^{e} Body of James Rivers Esq. (Sonne & Heir of John Rivers of Chafford in $^{ye}_{y}$ County of Kent Baron^{t}) who married Charity Dau^{tr} and Cohe^{rs} of S^{r} John Shurley, of Isfield in the County of Sussex, who died June $^{e}_{y}$ 8th 1641

Within this hollow vault there rests $^{e}_{y}$ frame
Of that high soul wch. late inform'd $^{e}_{y}$ same
Torn from $^{e}_{y}$ service of $^{e}_{y}$ state in 's prime
By a disease malignant as the time
Who's life and death design'd no other end
Than to serve God his country and his friend;
Who when ambition tyranny and pride
Conquer'd the age, Conquer'd himself and died.

The great-grandfather of this gentleman and

founder of his family was Lord Mayor in the fifteenth year of the reign of Queen Elizabeth.

Beyond the furnace-room door is another half-length figure under a canopy and holding a book.

The inscription illustrates the then prevailing taste for conceits in verse.

Hic inhumatum succubat, quantum terrestre viri
Vere venerandi, Edwardi Cooke Philosophi
Approme docti nec non Medici spectatissimi
Qui tertio Idus Augusti Anno Dom. 1652.
Annoque ætatis 32, certa resurgendi spe
(utinecesse) naturæ concessit
Unsluice yo^r briny floods, what! can ye keepe,
Yo^r eyes from teares and see the marble weepe
Burst out for shame or if yee find noe vent
For teares, yet stay, and see the stones relent.

Edward Cooke is unknown at the College of Physicians, and he was probably interested in physic rather than trained in the art.

The next tomb is that of Sir Walter Mildmay, Chancellor of the Exchequer to Queen Elizabeth, and founder of Emmanuel College, Cambridge. Sir Walter, who was one of the special commissioners at the trial of Mary Queen of Scots, spent his life in the service of the state. He was a rigid Puritan, and on his tomb there are no figures, but six shields arranged in a border testify to the illustrious alliances of his family. The arms on

these shields are :—"Mildmay," "Mildmay and Walsingham," "Barrett and Mildmay." "Mildmay and Capel." (2) "Brouncker and Mildmay," "Leveson and Mildmay," "Mildmay and Sherrington." His wife was Mary, sister of Sir Francis Walsingham. His daughter Christian married Charles Barrett, of Belhus, in Essex, and secondly Sir John Leveson; his son Humphry married Mary Capel, of Little Hadham, Hertfordshire; his daughter Martha married Sir William Brouncker; his daughter Winifred married Sir William Fitzwilliam, of Gains, Essex, and his eldest son Anthony, from whom Apethorpe passed to the Westmoreland family, married Grace, daughter of Sir Henry Sherrington, of Laycock Abbey, Wiltshire. The marble panelling and gilded mouldings produce a gorgeous effect. A tablet in the middle records the dates of his death and of his wife's. His own arms, with the motto "Virtute non vi," are arranged in a handsome square panel with pilasters, which forms the third story of the tomb, while an urn is the apex of the whole. The grandeur of the tomb was sufficient testimony to Mildmay's greatness in the State, and the Latin epitaph, after one brief text of Scripture,

Death is gain to us,

without any superfluous praise relates names, dates, and offices:—

Here lies Walter Mildmay Knight and Mary his wife
He died on the last day of May 1589
She on the sixteenth of March 1576
They left two sons and three daughters
He founded Emmanuel College Cambridge
He died Chancellor & under Treasurer of the Exchequer
And a member of Her Majesty's Privy Council.

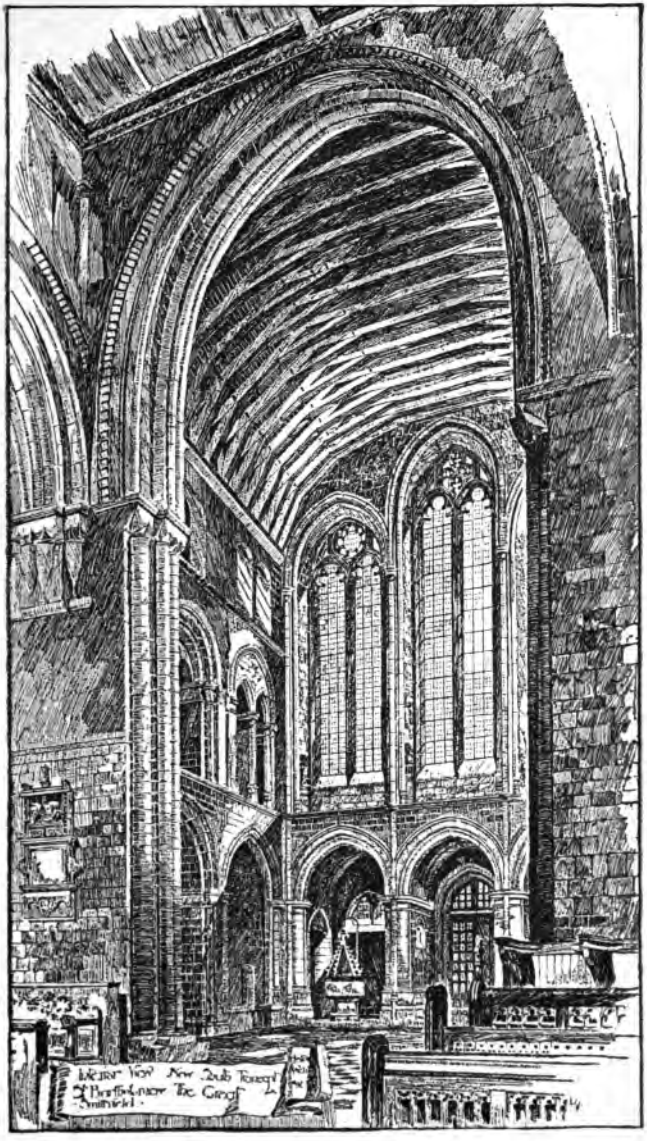
This monument, which formerly stood in the arch opposite Rahere's tomb, was moved to its present situation in 1865, and was restored, as is recorded upon it, by Henry Bingham Mildmay, Esq., in 1870.

It deserves mention that the Master and Fellows of Emmanuel College made a handsome contribution to the restoration of the church, as that in which their founder was buried.

A little west of this altar tomb is a pointed arch, the doorway of the original sacristy of the church, and between the door and the tomb is a tablet with a quaint English inscription:—

Captn John Millet Mariner 1660

Many a storm and tempest past
Here hee hath quiet anchor cast
Desirous hither to resort
Because this Parish was the Port
Whence his wide soul set forth and where
His father's bones intrusted are.


Interior View New Zealand Terrace
Photo-Lithographed by The Graphotype Co.
Smithfield

The Turkey and the Indian trade;
Advantage by his dangers made;
Till a convenient fortune found,
His honesty and labours crown'd.

A just faire dealer he was knowne,
And his estate was all his owne
Of which hee had a heart to spare
To freindshipp and the poore a share.

And when to time his period fell
Left his kind wife and children well
Who least his vertues dye unknowne
Committ his memory to this stone.

Obiit anno ætatis 59 Anno domini 1660 Decembris 12°

A little further west in the aisle is the opening of the south transept, now restored. It consists of one bay of Norman work, the triforium arches of which have peculiarly beautiful and well preserved mouldings, and of another bay and south end with a central door added by Mr. Aston Webb, and opened for use by the present Bishop of London, on March 14th, 1891.

The font has been placed in this transept, as well as two monuments formerly affixed to the wall of the south aisle. A small door near them leads into the south triforium, which was opened up and roofed in 1891. The monument of Elizabeth Freshwater bears her effigy kneeling in a great ruff and well-dressed hair at a little

altar. These figures of the Jacobean period, kneeling stiffly in the dress of their time, have much solemnity, and if their manner of devotion seems somewhat formal they yet look as if their prayers were heartfelt.

The inscription is :—

> Here lyeth interred the body of
> Elizabeth Freshwater, late
> Wife of Thomas Freshwater of
> Henbridge, in the County of Essex
> Esquire; eldest daughter of John
> Orme of this Parish, Gentleman
> and Mary his wife. She died
> the 16th day of May Anno Domini
> 1617 being of the age of 26 years
>
> Mors properius, quali tinxisti tela veneno
> Ut sic trina uno vulnere præda cadat?
> Unam sœva feris; sed et uno hoc occidit ictu
> Uxor dulcis, amans filia, chara soror.

The font is a plain octagonal one, interesting from the tradition that it is the one in which William Hogarth the painter was baptised, on November 28, 1697. His father was a corrector for the press, and he himself, when he grew wealthy and famous, did something, as every man should, to improve the district in which his childhood had been spent, and when St. Bartholomew's Hospital was rebuilt, adorned with two large paintings and four smaller ones

the staircase of its great hall. One of the smaller pictures represents Rahere dreaming, and another the building of the priory.

Hard by are two other tablets. The eastern bears the inscription :

Near this monument
Lieth the body of
HENRY TULSE Son of
HENRY TULSE of Lym-
ington in the County of
Southampton Esq. who
Departed this life y^e^ 26^th^
Day of Aug^t^ 1705 in the 25^th^
Year of his age.

and the western :

Near this Place
Lyes the Body of
M^rs^ MARGARET FIELDER
who Dyed the 18^th^ day of July 1739
in the 57 year of her age.

Beyond the south transept is the walled-up entrance of the cloister. Of the cloister itself there are some remains in a stable outside this door. Between these doorways is a tomb of the last century with a long laudatory inscription.

On the north wall of the westernmost part of the aisle there was a plain marble slab with the inscription—

In memory of Mrs. Mary Wheeler
Died October 31st, 1844
and of
Mr. Daniel Wheeler
Died 17th July 1834
Aged 84 years
65 years of this Parish.
This stone is inscribed by
their granddaughter
Charlotte Hart, 1866.

This slab is now placed in the north transept over a tablet erected to the memory of Miss Charlotte Hart. This Charlotte Hart is the benefactress already mentioned. On the floor of the aisle is the tomb of Henry Edward Aldridge, son of Charles and Sarah Aldridge, who died April 22nd, 1828, and of some others of the same worthy family, which for a long time resided in the Parish.

Such are the principal monumental inscriptions which remain in this church. Some, which are to be regretted, have disappeared. On the north side of the church was the monument of Roger Walden, Bishop of London and Treasurer of England, who was thought in his own time a great example of the changes of fortune. He had been Dean of York, and was nominated Archbishop of Canterbury by the Pope, but was deprived by King Henry IV, who, five years later, allowed him to accept th

Bishopric of London, to which he was installed on June 20th, 1405, but only lived till November 2nd, 1406.

Perhaps the most learned person, who was one of the Augustinian Canons, but the exact site of whose tomb is now unknown, was John Mirfeld, author of the "Breviarium Bartholomei," one of the chief mediæval treatises on medicine composed in England. It was written in this priory about the year 1380. A splendid copy of it, transcribed in the author's lifetime, may be seen at Pembroke College, Oxford.

The plan of the Breviarium is that of most of the treatises on general medicine of the Middle Ages.

It begins with a preface, followed by fifteen sections. The first is of fevers; the second, of affections of the whole body; the third, of affections of the head, neck, and throat; the fourth, of the chest and its contents; the fifth, of the abdomen; the sixth, of the pelvic organs; the seventh, of the legs; the eighth, of boils; the ninth, of wounds and bruises; the tenth, of fractures and dislocations and twists of bones; the eleventh, of dislocations of joints; the twelfth, of simple medicines, the list of which is gone through in alphabetical order; the thirteenth, of compound medicines; the four-

teenth, of purgatives; and the fifteenth, of the preservation and recovery of health.

It is curious that in the sections on fevers Mirfeld does not mention the Great Pestilence, which had raged in England within the memory of many men who were living in his time. He gives, however, a prescription, which was probably the one used by the brethren of St. Bartholomew's in that dreadful epidemic, and which was told him by Brother John Helme. It was a powder made of equal parts of aloes and eastern crocus, mixed and dissolved in warm wine slightly sweetened. A similar preparation was used in the plague of 1665, as an eye-witness Dr. Nathaniel Hodges—relates in his "Loimologia." The chapter on pestilence ends with a prayer to be repeated in epidemics.

Cattle plague is to be warded of by a method which may be forgiven for approaching magic, since it inculcates charity. Its substance is—That cattle shall not die all the year through: On Christmas eve let three poor travellers be entertained, and beds made up for them of hay. And let that hay be placed daily between oxen till Twelfth-day, and by the goodness of God they will be safe for the whole year, as is said. Mixed up with the medicines recommended for the treatment of fevers, are prayers for parti-

cular occasions of the disease, and these are sometimes associated with practices taken from the prevalent folk lore. A little twig of hazel, a foot long, is to be broken in the middle. The two parts are to be held a little way apart and certain words repeated, and by virtue of the words the twig becomes united in some place. Here it is to be held by finger and thumb, and the rest cut away so that there is a little cross. This the feverish man is to hold above him, and to say some words in French, and five Pater Nosters, and he will be healed, as has often been proved, says the "Breviarium."

Mirfeld treated leprosy, he tells us, with some success with golden pills and a restricted diet. This included bread, two parts rye and one-third barley, clear, well-scented wine, game rather than flesh of domestic animals, and eggs. Cheese, pulse, hares, salt meat, and putrefied food were to be avoided.

The leprosy in one of his cases was relieved for three years, but after that appeared again.

Ointment made from goose-fat is one of his chief remedies for gout; and the fat of the badger is also recommended.

He treated chronic rheumatism by rubbing the part with olive oil. This was to be prepared with ceremony. It was to be put into a

clean vessel while the preparer made the sign of the cross and said the Lord's Prayer and an Ave Maria, and when the vessel was put to the fire, the Psalm, "Why do the heathen rage," was to be said as far as the verse, "Desire of Me, and I shall give thee the heathen for thine inheritance." The Gloria, Pater Noster, and Ave Maria were to be said, and the whole gone through seven times. "Which done let that oil be kept."

The mixture of prayers with pharmacy seems odd to us; but let it be remembered that Mirfeld wrote in a religious house, that clocks were scarce, and that in that age and place time might not inappropriately be measured by the minutes required for the repetition of so many verses of Scripture or so many prayers. If the time occupied be tried with a watch, it will be found to be a quarter of an hour.

Mirfeld mentions a patient within the Priory itself, one of the Canons of St. Bartholomew's, who was treated by his master in medicine.

After observing, truly enough, that an injury on the right side of the head is likely to lead to paralysis on the left, he relates the case in full. "The Canon was about to get on his horse, and when the said Canon wished to seat himself in the saddle, that horse arose on

his two hind legs, and the Canon fell head downwards over the crupper of the horse to earth. And fell so heavily upon his head that straightway he lost the sensation and movement of his whole body. My master having been called by the friends of the patient, made them shave his head, and then rubbed in oil of roses with a quart of warm vinegar, and sprinkled it with a powder, and put over it a fine cloth soaked in the aforesaid oil and vinegar, and over that fastened linen stoups and bound with bandages his whole head, and put over all the skin of a lamb. And every day he visited him twice, and rubbed in ointment into his neck and as far as the middle of the spine. On the second day the patient opened his mouth a little. Then one of his friends wished to try if he would eat, but the physician would not allow it, and said, 'Even if he wished to eat I would not let him.' On the third day when a question was put to him, he tried to answer, stammering, but he could not form the words. On the fourth day he spoke stammeringly, and then they handed him a thin warm drink, which he saw and swallowed. The fifth day he took a thin tisane. On the sixth day they gave him chicken broth. He then began to grow stronger, little by little, and to be able to move, but it

was many days before he could walk. When he was able to take food my master began to prepare pills, to resolve by evacuation the residue of the material accumulated by the fall on his head. He recommended that he should eat the brains of birds and fowls and kids, and thus doing he was cured." But the poor Canon was never quite the same man again, as Mirfeld says : "Nunquam tamen fuit ita subtilis ingenii et bone memorie sicut prius."

The book ends with a chapter on the preservation of health, and the picture is complete of medicine and surgery as known in the Priory, and practised in the Hospital of St. Bartholomew in the reign of Richard II.

Two broad arches with numerous mouldings remain in the north transept, and may perhaps have belonged to the chapel of Bishop Walden.

The church also contained the tomb of Dr. Richard Bartlot, the first Fellow admitted into the College of Physicians after its incorporation. Dr. Caius, the founder of Caius College, Cambridge, who lived in St. Bartholomew's Hospital, attended Dr. Bartlot's funeral, and says of him:—"This good and venerable man, very famous for his learning, great knowledge, and experience in physic, died in the eighty-seventh year of his age, at whose funeral the President

and College attended, it being the first time that the statute-book of the College, adorned with silver, was carried before the President. He was buried at St. Bartholomew the Great." Machyn, in his diary under January 22nd, 1557, says, "The sam day was bered docthur Bartelett, fessyssyon at Blakefriers, at Sant Barthellmew in Smythfeld, with a dozen of skochyons of arms and ii whyt branchys and ii torchys and iiii gret tapurs." Dr. Bartlot took interest in the history of the place and told Leland the historian all about Mirfeld. He was a Fellow of All Soul's College, Oxford, and died in 1557, aged eighty-six. All traces of Dr. Bartlot's tomb have disappeared.

Lady Cisele Mansfield, says Machyn, was buried before the high altar, at the head of old Prior Bolton.

In 1657 the Tuscan ambassador, Amerigo Salvetti, was buried here after a long life of diplomacy and repeated escapes from assassination.

Many more whose monuments have disappeared, have been entombed in this ancient precinct, or have had requiem sung for them within the venerable walls of this church, from the day when Rahere was buried in it in 1143, to the day in 1887, when it was filled to over-

flowing at the funeral service of William Panckridge, M.A., of Jesus College, Cambridge, the rector under whose auspices the fringe factory which overhung the altar was removed and the apse built.

The work of restoration which was begun in the rectorate of the Rev. John Abiss, and was carried on with renewed energy by his successor, the Rev. William Panckridge, has been continued with diligence by the Rev. Borradaile Savory, the present rector, aided by the Rev. Frederick Parr Phillips, the patron of the living, by Mr. E. A. Webb, the secretary of the Restoration Committee, and by a large body of subscribers.

The Prince of Wales, heir to the throne of King Henry I, who supported the original foundation; the Archbishop of Canterbury, successor of William Corboyl, under whose patronage the church was first consecrated, the Bishop of London, the ecclesiastical successor of Richard de Belmeis, who spoke to the king on the founder's behalf, the Lord Mayor of London, successor of Henry Fitz Ailwin, who was a witness of one of the first episcopal revisions of the foundation, have all paid solemn visits to the church to countenance and aid its restoration. The hospital, its con-

temporary, stands by it on its original site and Smithfield, after more than seven centuries and a half, is still an open space. Not far from the gate of the Close stately buildings mark the site and retain the name of the St. Martin's-le-Grand known to Rahere, while the dome and cross of St. Paul's, visible in the same street, show that the land on which a cathedral had stood five hundred years before St. Bartholomew's the Great was built is still covered by the greatest ecclesiastical building of London.

Thus after the changes of so many centuries something of the London with which Rahere was familiar remains around his home and tomb. It is surely right to do all that can be done to preserve the place in which rests a man whose kind thought and well-fulfilled vow have brought so much comfort to so many sick men, women, and children.

Dates and Styles of the Fabric.

Priory founded	A.D. 1123
Charter of Henry I	„ 1133
Rahere died	„ 1143
His successor, Thomas of St. Osyth, died	„ 1174

The **Norman** and **Transition Norman** parts of the Church, known by their circular piers and round arches, or arches pointed, but with mouldings like those of the round arches, were built in the time of these two Priors.

The **Early English** columns at the west end of the south ambulatory, and probably the nave, were built in the succeeding hundred years, as well as the pointed gateway in Smithfield.

John Mirfeld living in the Priory	1392

The canopy and panels of Rahere's tomb, the clerestory of the Choir, the mouldings of the corbels of the west tower arch, and the remains of the Lady Chapel, as well as the side chapels of the north ambulatory, were built in his time or in the succeeding century, and are examples of the **Perpendicular** style.

Prior Bolton	1506—1532

The projecting internal window in the Choir and the Choir Vestry door were built by him, and are also **Perpendicular.**

Dissolution of the Priory	1537
Brick Tower built...	1628
Restoration begun	1864

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